



سُورَةُ فَاطِرٍ

By Allah's name *Ar-Rahman Ar-Raheem (The Multitudinous Mercy Giver)*

1. The praise (*is*) for Allah, *Fa'tte're* (*innately-perfect-Originator*) (*of*) the Heavens<sup>w</sup> and the Earth; <sup>w</sup> Maker [*He*] (*of*) the angels messengers, wings' possessors, double and triple [and] quadruple; [*He*] augments in the creation whatever<sup>1</sup> [*He*] wills; verily Allah over everything (*is*) Omnipotent.
2. Whatever opens Allah for the mankind of a mercy<sup>w</sup> so no withhold for it;<sup>w</sup> and whatever [*He*] withholds so no sender for it<sup>x</sup> from after Him; and He (*is*) The Mighty The *Hakeemo*<sup>2</sup> (*infinite hekmah*<sup>3</sup> Possessor).
3. O, you the mankind let-remember you<sup>z</sup> Allah's boon<sup>w4</sup> on you;<sup>b</sup> is of a creator other than Allah, [*He*] provides you<sup>b</sup> from the Heavens<sup>w</sup> and the Earth; <sup>w</sup> no *elaha* (*deity*) except Him; then wherefrom<sup>5</sup> to '*afakona*' (*you:z* to be off-right dissuaded/ speciously concoct).
4. And *en*(*if*) they<sup>z</sup> deny you<sup>g</sup> then *qad* (*already and affirmatively*) (*had been*) denied-she<sup>y</sup> messengers<sup>x</sup> of before you;<sup>g</sup> and to Allah (*is to be*) returned the matters.
5. O, you the mankind: verily Allah's promise (*is*) right; so let not assuredly beguile<sup>w</sup> you<sup>b</sup> the life<sup>w</sup> (*of*) the world<sup>w</sup> and nor assuredly beguiles<sup>x</sup> you<sup>b</sup> by Allah the *gharoore*<sup>x</sup> (*beguiler*<sup>x</sup>).
6. Verily the Satan (*is*) for you<sup>b</sup> a foe;<sup>7</sup> so *ittakhethobho*<sup>8</sup> (*let-you:z take and make him*) a foe; verily only [*he*] invites his party to be they<sup>z</sup> of companions (*of*) the *Sa'ere*<sup>w</sup> (*intensely kindling Fire*).<sup>w</sup>
7. Who<sup>r</sup> they<sup>z</sup> unbelieved, for them (*is*) a severe torment; and who<sup>r</sup> they<sup>z</sup> believed and worked the righteous-works<sup>w</sup> they<sup>z</sup> for them (*is*) a forgiveness<sup>w</sup> and a remuneration big.
8. Is then who<sup>p</sup> (*had been*) adorned for him his ill-work so [*he*] saw it<sup>x</sup> *hasanan* (*ultimate meritorious deed*); so verily Allah misguides whom<sup>p</sup> [*He*] wills and [*He*]

الْحَمْدُ لِلَّهِ فَاطِرُ السَّمَاوَاتِ وَالْأَرْضِ  
جَاعِلُ الْمَلَائِكَةِ رَسُلًا أُولَئِنَّ أَجْبَحَةً  
مَشْنَىٰ وَثَلَاثَةٌ وَرَبِيعٌ يَزِيدُ فِي الْخَلْقِ مَا  
يَشَاءُ إِنَّ اللَّهَ عَلَىٰ كُلِّ شَيْءٍ قَدِيرٌ ﴿١﴾  
مَا يَفْتَحُ اللَّهُ لِلنَّاسِ مِنْ رَحْمَةٍ  
فَلَا مُمْسِكٌ لَهَا وَمَا يُمْسِكُ فَلَا  
مُرْسَلٌ لَهُ مِنْ بَعْدِهِ وَهُوَ  
الْغَنِيمُ الْحَكِيمُ ﴿٢﴾  
يَأَيُّهَا النَّاسُ اذْكُرُوا نِعْمَتَ اللَّهِ  
عَلَيْكُمْ هَلْ مِنْ خَلِقٍ غَيْرُ اللَّهِ  
يَرْزُقُكُمْ مِنَ السَّمَاءِ وَالْأَرْضِ لَا  
اللَّهُ أَلَا هُوَ فَانِ تُؤْفِكُونَ ﴿٣﴾  
وَإِنْ يُكَذِّبُوكُمْ فَقَدْ كَذَبْتُ رَسُلَ  
مِنْ قَبْلِكُمْ وَإِلَى اللَّهِ تُرْجَعُ الْأُمُورُ ﴿٤﴾  
يَأَيُّهَا النَّاسُ إِنَّ وَعْدَ اللَّهِ حَقٌّ  
فَلَا تَغُرُّنُكُمُ الْحَيَاةُ الدُّنْيَا وَلَا  
يَغُرُّنُكُمْ بِاللَّهِ الْغَرُورُ ﴿٥﴾  
إِنَّ الشَّيْطَنَ لَكُمْ عَدُوٌ فَاتَّخِذُوهُ  
عَدُوًا إِنَّمَا يَدْعُوُا حِزْبَهُ  
لِيَكُونُوا مِنْ أَصْحَابِ السَّعْيِ ﴿٦﴾  
الَّذِينَ كَفَرُوا هُمْ عَذَابٌ شَدِيدٌ  
وَالَّذِينَ آمَنُوا وَعَمِلُوا الصَّلَاحَتِ  
هُمْ مَغْفِرَةٌ وَأَجْرٌ كَبِيرٌ ﴿٧﴾  
أَفَمَنْ زَيْنَ لَهُ سُوءُ عَمَلِهِ فَرَءَاهُ  
حَسَنًا فَإِنَّ اللَّهَ يُضْلِلُ مَنْ يَشَاءُ

<sup>1</sup> The particle "ما" = conditional noun/particle; or "ما" = connective noun meaning *that which*. See *الدر المصنون، لـ احمد الحلب* اعراب القرآن، لمحمود صافي

<sup>2</sup> See the Lexicon attached to this Translation for an exposition on the words "حکیم" and "الْحَكِيم" and "bekma."

<sup>3</sup> See the Lexicon attached to this Translation for "bekma."

<sup>4</sup> See the Lexicon attached to this Translation for "ne'amal" ("boon").

<sup>5</sup> The word "أَنِي" is a multi-meaning adverbial particle: wherefrom, when, how-so, where.

<sup>6</sup> The word "تفوكون" = you are dissuaded to divert to an improper path away from the right, you get persuaded by specious concoction.

<sup>7</sup> The word "عدو," could be (1) singular and (2) plural as well as (3) "multitudinous foe," see *الهادى للسان* and *لسان العرب*.

<sup>8</sup> The word "اخذ" from "اقتعل" which is "الأخذ" for "taking" as stated in *لسان العرب*; therefore, "اخذ" is always taking and making some thing of what was taken. Thus, it is not just the mere taking.

*yahdey (divinely-guides) whom<sup>p</sup> [He] wills; so let not [you<sup>s</sup>] enervate/undo your<sup>t</sup> self<sup>w</sup> on them *hasraten*<sup>w9</sup> (ardent contritions); <sup>w10</sup> verily Allah (is) Omniscient by what *yass'na'o* (carefully-craft) they.<sup>z</sup>*

9. And Allah, [Who<sup>r</sup>] [He] sent the winds<sup>w</sup> so [it<sup>w</sup>] stirs the *saha'ban*<sup>11</sup> (gliding-clouds); then We drove it<sup>x</sup> to a *mayye'ten*(dead/ dying) *bala'den*(region/ country a settlement) so We quickened by<sup>12</sup> it<sup>x</sup> the land<sup>w</sup> after its<sup>w</sup> death; liketha'leka(afar-that-it/ that)<sup>x</sup> the resurrection.

10. Whoever [he] [was] wanting the prestige, so for Allah (is) the prestige together; to Him ascends the *ka'lim* (plural of word/ sentence) the good and the works the righteous elevates it; <sup>x</sup> and who<sup>t</sup> they<sup>z</sup> machinate the *sayye'ad'a'te*<sup>w</sup> (demeritorious-deeds)<sup>w</sup> for them (is) a severe torment and machination (of) those it<sup>x</sup> (becomes) worthless.

11. And Allah created you<sup>b</sup> of *tora'ben* (crushed sand); afterwards of a *nutfa'ten* (sperm-drop);<sup>w</sup> afterwards [He] made you<sup>b</sup> pairs; and not bears-she<sup>y</sup> of a female and not *tadha'o* (she<sup>y</sup> births/ delivers<sup>y</sup>) except by His knowledge; and not (to be) long-lived of a (made to be) long-ager<sup>x</sup> and nor (to be) decreased of his age except in a book; verily *tha'leka* (afar-that-it/ that)<sup>x</sup> (is) on Allah easy.

12. And not level/even the two seas; this (is) *adhhon*<sup>13</sup> (palatably-good), strongly *foraton*<sup>14</sup> (palatably-good) wholesome (is) its<sup>x</sup> drink; and this (is) salty *ujajon*<sup>15</sup> (strongly salty-bitter-hot); and from each you<sup>z</sup> eat fresh meat and *tastakhrejona* (affirmably extract you<sup>z</sup>) ornament you<sup>z</sup> wear it;<sup>w</sup> and [you<sup>s</sup>] see the *folka*<sup>x</sup> (ship/ ships)<sup>x</sup> in it<sup>x</sup> plowers to *tabtagho* (earnestly-quest you<sup>z</sup>) from His munificence, and *la'alla* (craving currently unavailable deed that, perhaps) you<sup>b</sup> thank you.<sup>z</sup>

13. [He] transpierces the night in the *naba're* (between sunrise and sunset) and [He] transpierces the *naba'ra* in the night and [He] subjugated the sun<sup>w</sup> and the moon<sup>x</sup> each runs to *ajalen*<sup>16</sup> (term-limit) *musamma*<sup>17</sup> (that which is known and named); *tha'lekum* (collective afar-that)<sup>x</sup> <sup>18</sup> Allah your<sup>n</sup> Lord, for Him (is) the

وَهُدِيَ مَنْ يَشَاءُ فَلَا تَذَهَّبْ  
نَفْسُكَ عَلَيْهِ حَسْرَتِ إِنَّ اللَّهَ  
عَلِيمٌ بِمَا يَصْنَعُونَ ﴿١﴾

وَاللَّهُ الَّذِي أَرْسَلَ الْRَّبِيعَ فَتَشَيَّرَ  
سَحَابًا فَسَقَنَهُ إِلَى بَلَدِ مَيْتَ  
فَأَحْيَنَا بِهِ الْأَرْضَ بَعْدَ مَوْتَهَا  
كَذَلِكَ النُّشُورُ ﴿٢﴾

مَنْ كَانَ يُرِيدُ الْعَزَّةَ فَلَلَّهُ الْعَزَّةُ  
جَمِيعًا إِلَيْهِ يَصْدُعُ الْكَلْمُ الْطَّيْبُ  
وَالْعَمَلُ الْصَّالِحُ يَرْفَعُهُ وَالَّذِينَ  
يَمْكُرُونَ السَّيْئَاتِ هُمْ عَذَابٌ  
شَدِيدٌ وَمَكَرُ أُونَتِكَ هُوَ يَبُورُ ﴿٣﴾

وَاللَّهُ خَلَقَكُمْ مِنْ تُرَابٍ ثُمَّ مِنْ  
نَطْفَةٍ ثُمَّ جَعَلَكُمْ أَرْوَاحًا وَمَا  
تَحْمِلُ مِنْ أثْثَرٍ وَلَا تَضْعُ إِلَّا  
بِعِلْمِهِ وَمَا يُعْمَرُ مِنْ مُعْمَرٍ وَلَا  
يُنْقَصُ مِنْ عُمُرٍ إِلَّا فِي كِتَابٍ  
إِنَّ ذَلِكَ عَلَى اللَّهِ يَسِيرٌ ﴿٤﴾

وَمَا يَسْتَوِي الْبَحْرَانِ هَذِهَا عَذَابٌ  
فَرَاتُ سَابِعُ شَرَابِهِ وَهَذِهَا مِلْحٌ  
أَجَاجٌ وَمَنْ كُلَّ تَأْكُلُونَ لَحْمًا  
طَرِيًّا وَتَسْتَخْرُجُونَ حِلْيَةَ تَلْبِسُونَهَا  
وَتَرَى الْفَلَكَ فِيهِ مَا خَرَ لِتَبْغُوا مِنْ  
فَضْلِهِ وَلَعَلَّكُمْ تَشَكُّرُونَ ﴿٥﴾

يُولَجُ الْيَلَ في الْنَّهَارِ وَيُولَجُ  
الْنَّهَارَ في الْيَلِ وَسَخَرَ الشَّمْسَ  
وَالْقَمَرَ كُلُّ شَجَرٍ لِأَجْلِ مُسَيِّ  
ذَلِكُمْ اللَّهُ رَبُّكُمْ لَهُ الْمَلْكُ

<sup>9</sup> The word “*ashd al-thdm*” is “*حسرة*” see *التاج*. Thus we qualify the word “*contrition*” by *ardent* to indicate such *strength* of contrition.

<sup>10</sup> The word “*ashd al-thdm*” is “*حسرة*” see *التاج*. Thus “*contrition*” is qualified by *ardent* to indicate such *intensity*.

<sup>11</sup> The word “*سحاب*” versus “*غيم*” is that the *سحاب* هو ينسحب “*سحابة*” i.e. glides itself or the wind *pulls* or *pushes* it and make it *move*. And it's *plural* of a “*سحابة*.” Whereas the “*غيم*” appears stationary. أنظر اللسان.

<sup>12</sup> The particle “*ب*” in “*بِهِ*” commands fourteen different meanings, among them “*the causality*,” as indicated here by “*by*.” See مقتني التبيّب.

<sup>13</sup> The word “*عدب*” means *palatably good*. See اللسان

<sup>14</sup> The word “*فرات*” means *strongly palatably-good*. See اللسان

<sup>15</sup> The word “*أجاج*” means *salty*, and *strongly salty-bitter-hot*. For definition of “*أجاج*” see الراغب و اللسان

<sup>16</sup> The word “*الأجل*” means *term-limit*, see اللسان.

<sup>17</sup> The word “*musamma*” is *masculine, singular, subjective noun*, meaning *that which is known and named*.

<sup>18</sup> This “*thalekum*=”*ذلكم*” is a masculine plural demonstrative pronoun for addressing the addressees, not available in English.

proprietorship; and whom<sup>r</sup> you<sup>z</sup> invoke of lesser than/without Him they<sup>z</sup> possess not of a *gettmeeren*<sup>19</sup> (*date-stone's pellicle*).

14. *En (if) you<sup>z</sup> invoke them they<sup>z</sup> hear not your<sup>n</sup> invocation; and if they<sup>z</sup> heard not *estajaba* (*favorably-responded*) they<sup>z</sup> for you; <sup>b</sup> and The *Qeyamatey's<sup>w</sup>* (*Judgment's*) Day they<sup>z</sup> disclaim by your<sup>n</sup> partnership (*of them as deities*) and not *youna'bbeo* (*[he] informs by piece-of-significant-and-availing-news*) you<sup>g</sup> like a Proficient.*
15. O, you the mankind: you<sup>f</sup> (*are*) the poor<sup>20</sup> to Allah and Allah, He (*is*) The Rich The *Hameedo*<sup>21</sup> (*multitudinously praised, multitudinous praiser He*).
16. *En (if) [He] wills [He] undoes you<sup>z</sup> and [He] comes by a new creation.*
17. And not *tha'leka* (*afar-that-it/that*) <sup>x</sup> (*is*) on Allah surely mighty/impracticable.
18. And not *ta'zero* (*ill-burdens/ sins/offends*) a *wa'zeyrah* (*she-ill-burden-bearer/ she-sinner/ she-offender*) another's *wezra* (*an ill-burden/ sin/ offense*);<sup>22</sup> and *en (if)* invokes/calls<sup>23</sup> *muthgalaton* (*a made encumbered-she*) to her burden not (*to be*) burdened of it<sup>x</sup> a thing, while albeit [*wasl*] (*of*) kin; verily only [*you<sup>s</sup>*] warn whom<sup>r</sup> *yakhsha* (*reverently fear*) they<sup>z</sup> their Lord by the invisible and *aqamo* (*they<sup>z</sup> upped-to-fulfill all prescribed obligations of* the Prayer<sup>w</sup> *they<sup>z</sup>* and whoever *tazakka*<sup>24</sup> (*he who iteratively purified/ exculpated and besotted/ suited himself*), then verily only *yatazakka* (*he iteratively exculpates and besits/ suits*) for himself; <sup>w</sup> and to Allah (*is*) the destiny.
19. And not level/even the blind and the *baseero* (*sharp seer*).
20. And nor the darknesses<sup>w</sup> and nor the illumination.<sup>x</sup>
21. And not the shade and not the *haroor*<sup>25</sup> (*sun-heat*).
22. And not level/even the quicks and the dead; verily Allah (*makes to*) hear whom<sup>r</sup> *[He]* wills and not you<sup>s</sup> surely (*maker to*) hear whom<sup>p</sup> (*are*) in the graves.
23. *En (not) you<sup>s</sup> (*are*) except *na'theeron* (*iterative warner*).*
24. Verily We sent you<sup>g</sup> by the right, *basheeran*<sup>26</sup> (*iterative teller of pleasant tiding*) and *na'theeron* (*iterative warner*); and *en*

وَالَّذِينَ تَدْعُونَ مِنْ دُونِهِ مَا  
يَمْلُكُونَ مِنْ قِطْمَرٍ

إِنْ تَدْعُهُمْ لَا يَسْمَعُوا دُعَاءَكُمْ  
وَلَوْ سَمِعُوا مَا أَسْتَجَابُوا لَكُمْ  
وَيَوْمَ الْقِيمَةِ يَكُفُّونَ بِشَرِّكُمْ  
وَلَا يُنَبِّئُكُمْ مِثْلُ حَبِيرٍ

\* يَأَيُّهَا النَّاسُ أَتَشْرُكُ الْفَقَرَاءَ إِلَى  
اللهِ وَاللهُ هُوَ أَعْلَمُ الْحَمِيدُ  
إِنْ يَشَاءُ يُذْهِبِكُمْ وَيَأْتِي خَلْقٌ  
جَدِيدٌ

وَمَا ذَلِكَ عَلَى اللهِ بِعَزِيزٍ

وَلَا تَرْوَازِرَةُ وَزْرٌ أَخْرَى وَلَانْ  
تَدْعُ مُثْقَلَةً إِلَى حَلْهَا لَا سُهْلَ  
مِنْهُ شَيْءٌ وَلَوْ كَانَ ذَا قُرْبَى إِنَّمَا  
تُنْذِرُ الَّذِينَ تَخْشَوْنَ رَبَّهُمْ  
بِالْغَيْبِ وَأَقَامُوا الصَّلَاةَ وَمَنْ  
تَرَكَ فَإِنَّمَا يَتَرَكُ لِنَفْسِهِ وَإِلَى  
اللهِ الْمَهْمِسُ

وَمَا يَسْتَوِي الْأَعْمَى وَالْحَسِيرُ

وَلَا الظَّلْمَمُتُ وَلَا النُّورُ

وَلَا الظُّلُلُ وَلَا الْحَرُورُ

وَمَا يَسْتَوِي الْأَحْيَاءُ وَلَا  
الْأَمْوَاتُ إِنَّ اللهَ يُسْمِعُ مَنْ يَشَاءُ  
وَمَا أَنْتَ بِمُسْمِعٍ مِنْ فِي الْقُبُورِ

إِنْ أَنْتَ إِلَّا نَذِيرٌ  
إِنَّا أَرْسَلْنَاكَ بِالْحَقِّ بَشِيرًا وَنَذِيرًا

<sup>18</sup> This is an example of *paucity* to indicate  *littleness to nothingness* of the matter in reference.

<sup>20</sup> The word “**فَقِيرٌ**” versus the مُسْكِنَ see the Lexicon attached to this Translation for the distinction.

<sup>21</sup> See the Lexicon attached to this Translation for this word “*Hameed*” = “**حَمِيدٌ**” linguistically means: (1) *multitudinous praised* and (2) *multitudinous praiser*.

<sup>22</sup> The word “**وزرٌ**” = *we'zr* means: *heavy: burden/ sin/ offense*. Translated parenthetically here as “*heavy: burden/ sin/ offense*” as it is a *heavy: burden* which *impedes*, unless properly handled. It is *potentially* a sin or an offense for a “**وزيرٌ**” = *vizier* because he carries the heavy burden of the King to administer the affairs charged to him. And the vizier's responsibility is so enormous that if he makes a mistake, intended or not, it could be fatal to him and others. Thus, I chose to further *qualify* “*burden*” by the word “*ill*” as such qualification *really and truly best approximate* the seriousness of such a burden in reference. See the *اللسان*.

<sup>23</sup> The word “**تَدْعَ**” is present tense of **دَعَاهُ** and **صَاحِبَهُ** having many meanings, i.e.: *invoked / called him*. See the *الهادِي*.

<sup>24</sup> The word “**تَعْلَمَ**” is, and Allah is knowing, *[he] had exculpated and besotted/ suited himself*. See the *التفاسير* and the *اللسان*.

<sup>25</sup> The word “**هَارُورٌ**” has several meanings: (1) the hot winds (day or night); (2) sun-heat; (3) permanent heat.

<sup>26</sup> The word “**مُبَشِّشَرٌ**” is masculine, singular, subjective noun, meaning *proclaimer of good tiding*, with no English equivalent.

|     |  |   |
|-----|--|---|
|     | (not) of an <i>Ummaten</i> <sup>w</sup> (people/ community) <sup>w</sup> except (is) secluded/dedicated <sup>27</sup> in it <sup>w</sup> <i>na'theeron</i> (iterative warner).   | وَإِنْ مِنْ أُمَّةٍ إِلَّا خَلَا فِيهَا نَذِيرٌ ﴿١٦﴾  |
| 25. | And <i>en</i> ( <i>if</i> ) they <sup>z</sup> deny you <sup>g</sup> then <i>qad</i> ( <i>already and affirmatively</i> ) denied they <sup>z</sup> whom <sup>r</sup> of before them, came-she <sup>y28</sup> ( <i>to</i> ) them their messengers <sup>x</sup> by the evidences-she <sup>y</sup> and by the wrists and by the book the illuminator.  | وَإِنْ يُكَذِّبُوكُ فَقَدْ كَذَّبَ الَّذِينَ<br>مِنْ قَبْلِهِمْ جَاءَهُمْ رَسُولُهُمْ بِالْبَيِّنَاتِ<br>وَبِالْأَزِيزِ وَبِالْكَتَبِ الْمُنِيرِ ﴿١٧﴾   |
| 26. | Afterwards I took whom <sup>r</sup> they <sup>z</sup> unbeliever; then how [was] <i>nakee're</i> <sup>29</sup> ([My] demur/ reproof/ spurning).  | ثُمَّ أَخَذْتُ الَّذِينَ كَفَرُوا فَكَيْفَ<br>كَانَ نَكِيرٌ ﴿١٨﴾  |
| 27. | Have [ <i>you</i> <sup>s</sup> ] not seen that Allah descended from the Heaven <sup>w</sup> water; <sup>x</sup> so <i>akhraja</i> ( <i>emerged/ produced</i> ) We byit <sup>x</sup> <i>thamara'tew</i> ( <i>yields/ crops</i> ) <sup>w</sup> different its <sup>w</sup> hues; and of the mountains <i>judadon</i> <sup>30</sup> ( <i>streaks/ path</i> ) white and red, different its <sup>w</sup> hues, and <i>gharabeebo</i> <sup>31</sup> ( <i>intensely</i> )black.  | أَلْمَرَأَنَ اللَّهُ أَنْزَلَ مِنَ السَّمَاءِ مَاءً<br>فَأَخْرَجَنَابِهِ ثُمَّ رَأَيْتَ مُخْتَلِفًا أَلوَانَهَا<br>وَمِنَ الْجَبَالِ جُدُّدًا بَيْضًا وَحُمْرًا<br>مُخْتَلِفًا أَلوَانَهَا وَغَرَابِيبُ سُودًا ﴿١٩﴾ |
| 28. | And of the mankind and the <i>dawabbe</i> <sup>w</sup> ( <i>she-moving creatures</i> ) and the <i>an'aame</i> <sup>w</sup> ( <i>cattle/ camels/ goats/ and sheep</i> ) <sup>w</sup> different( <i>are</i> )its <sup>x</sup> colors; like <i>tha'leka</i> ( <i>afar-that-it/ that</i> ), <sup>x</sup> verily only <i>yakhsha</i> ( <i>reverentially fear</i> ) Allah of His <i>eba'de</i> ( <i>worshippers/ submitters/ slaves</i> ) the <i>ulama</i> ( <i>erudites/ scholars</i> ); verily Allah ( <i>is</i> ) Mighty <i>Ghafooroon</i> ( <i>iterative Forgiver</i> ). | وَمِنَ النَّاسِ وَالْدَّوَابِ وَالْأَنْعَمِ<br>مُخْتَلِفُ أَلوَانُهُ كَذَلِكَ إِنَّمَا<br>تَخْشَى اللَّهُ مَنْ عَبَادَهُ الْعَلَمَوْا<br>إِنَّ اللَّهَ عَزِيزٌ غَفُورٌ ﴿٢٠﴾   |
| 29. | Verily who <sup>r</sup> they <sup>z</sup> recite Allah's Book and <i>aqamo</i> ( <i>they<sup>z</sup> upped-to-fulfill all prescribed obligations of</i> ) the Prayer <sup>w</sup> they <sup>z</sup> and they <sup>z</sup> expended of what We provided them secretly and overtly <sup>w</sup> they <sup>z</sup> hope( <i>for</i> ) a trade never[ <i>it</i> <sup>w</sup> ] <i>taboor</i> ( <i>becomes worthless</i> ).   | إِنَّ الَّذِينَ يَتَلَوَّنَ كَتَبَ اللَّهُ<br>وَأَقَامُوا الصَّلَاةَ وَأَنْفَقُوا مِمَّا<br>رَزَقْنَاهُمْ سِرًا وَعَلَانِيةً يَرْجُونَ<br>تَحْمِرَةً لَنْ تَبُورَ ﴿٢١﴾  |
| 30. | To fulfill <sup>32</sup> them [ <i>He</i> ] their remunerations and [ <i>He</i> ] augments them of His munificence; verily He, ( <i>is</i> ) <i>Ghaforon</i> ( <i>iterative Forgiver</i> ) <i>Shakooron</i> ( <i>iterative Thanker</i> ).  | لِيُوْفِيهِمْ أَجُورَهُمْ وَيَزِيدُهُمْ مِنْ<br>فَضْلِهِ إِنَّهُ غَفُورٌ شَكُورٌ ﴿٢٢﴾   |
| 31. | And which <sup>x</sup> We revealed to you <sup>g</sup> of 'The Book', it <sup>x</sup> ( <i>is</i> ) the right, <i>musaddeqan</i> ( <i>accepter as true</i> ) for what ( <i>is</i> ) between its <sup>x</sup> both hands; <sup>w33</sup> verily Allah by His <i>eba'de</i> ( <i>worshippers/ submitters/ slaves</i> ) ( <i>is</i> ) surely Proficient <i>Baseeron</i> ( <i>keenly: Seer/ Omniscent</i> ).   | وَالَّذِي أَوْحَيْنَا إِلَيْكَ مِنَ الْكِتَبِ<br>هُوَ الْحَقُّ مُصَدِّقًا لِمَا بَيْنَ يَدَيْهِ<br>إِنَّ اللَّهَ بِعِبَادِهِ لَخَبِيرٌ بَصِيرٌ ﴿٢٣﴾   |
| 32. | Afterwards We bequeathed The Book ( <i>to</i> ) whom <sup>r</sup> <i>isstafa</i> <sup>34</sup> ( <i>had superlatively and exclusively selected</i> ) We of   | ثُمَّ أَوْرَثْنَا الْكِتَبَ الَّذِينَ   |

<sup>27</sup> The word "خلا" has *multiple* meanings, among them as in this case, "خلا" i.e. "dedicated." See *السان والهادي و محيط المحيط*.

<sup>28</sup> The reason for *feminizing* "come," making it "come-she<sup>z</sup>," because the *messengers* is a *broken plural*, hence its referent verb should be *feminized* according to Arabic Grammar.

<sup>29</sup> The speaker's pronoun "ي" in "نَكِير" by Arabic (*linguistic*) Rule, is *omitted*, for "التخفيف" = "alleviation, lightening" or *Ayat's end harmony (rhyme)*. See *اعراب القرآن، لمحمد صافي*

<sup>30</sup> The word "جُدُّ د" means *streaks and paths*.

<sup>31</sup> The word "غرائب" is plural for "غربي" which means *intensely* or *strongly black*. Hence, the phrase "غرائب سود" means *intensely black*.

<sup>32</sup> The word "يُوفِي" "يُوفِي" in "التمام" = "الوفاء" meaning *gathering the last component of any obligation to make it a whole*. Thus, "يُوفِي" means *endeavor and gather the last part of an obligation to fulfill it*.

<sup>33</sup> The expression "between its both hands" is a lofty Arabic tongue expression meaning before it.

<sup>34</sup> See the Lexicon to this Translation for elaboration and some specific examples. The word "اصطفى" means: *selected the best from among other similars*. The word is a *transitive verb* by (a) *itself* or (b) with the *prepositional letter على*. In the case of (a) it could include *more than a single element*. In the case of (a) "الاصطفاء" is for *superlative selection* (i.e. taken the *best of the bests*) for: a *mission, preference, or bestowment of a privilege over the entity subject of*

Our *eba'de* (*worshippers/submitters/slaves*); so of them a *dha'lemon* (*injustice-doer*) for himself<sup>w</sup> and of them a *muqtassidon*<sup>35</sup> (*occasional lapsing/not constant in being dutiful*) and of them a precedent in the *khayrate*<sup>w</sup> (*desirable-traits of worthiness and goodness*)<sup>w</sup> by Allah's leave; *tha'leka* (*afar-that-it/that*)<sup>x</sup> (*is*) the munificence the big.

33. *Adnen's* (*Eden's*) paradises<sup>w</sup>/gardens<sup>w</sup> they<sup>z</sup> enter it;<sup>w</sup> (*to be*) adorned they<sup>z</sup> in it<sup>w</sup> of bracelets of gold and pearls and their *labaso*<sup>36</sup> (*wear/inner-clothes/garments*) in it<sup>w</sup> (*are*) silk.

34. And they<sup>z</sup> said: the praise (*is*) for Allah; Who undid the *hazanan*<sup>37</sup> (*permanent sadness*) *a'n* (*off*) us; verily our Lord surely (*is*) *Ghafoor* (*iterative Forgiver*) *shakooron* (*iterative thankier*).

35. Who [*He*] ensconced us the eternity's-home<sup>w</sup> of His munificence, not touches/betides us in it<sup>w</sup> a fatigue and nor touches/betides us in it<sup>w</sup> an exhaustion.

36. And who<sup>r</sup> unbelieved they<sup>z</sup> for them Hell's<sup>w</sup> fire,<sup>w</sup> neither (*to be*) judged on them so they<sup>z</sup> die and nor (*to be*) lightened *a'n* (*off*) them of its<sup>w</sup> torment; like *tha'leka* (*afar-that-it/that*)<sup>x</sup> We requite every *kafooren*<sup>38</sup> (*multitudinous unbeliever/ingrate*).

37. And they mutually *ya'starekha* (*vehemently cry for help*) they<sup>z</sup> in it:<sup>w</sup> our Lord let-exit us [*You's*], we work righteously, other than which<sup>x</sup> we were working; have [and] not [*We*] aged you; <sup>b</sup> not reminisces in it<sup>x</sup> who<sup>p</sup> [*he*] reminisced; and came (*to*) you<sup>b</sup> the *na'theero* (*iterative warner*); so let-taste you<sup>z</sup> so not for the *dha'lemeena* (*injustice-doers of na'sseeren* (*iterative succorer*)).

38. Verily Allah, knower (*of*) the Heavens'<sup>w</sup> and the Earth's<sup>w</sup> invisible; verily He, (*is*) Omniscient by the chests' possession.

39. He Who made you<sup>z</sup> *khala'e<sup>b</sup>*<sup>39</sup> (*iterative successors*) in the Earth;<sup>w</sup> so whoever [*he*] unbelieved then on him (*is*) his unbelief; and not augments the unbelievers

أَصْطَفَيْنَا مِنْ عِبَادَنَا فَمِنْهُمْ  
ظَالِمٌ لِّنَفْسِهِ وَمِنْهُمْ مُّقْتَصِدٌ  
وَمِنْهُمْ سَابِقٌ بِالْخَيْرَاتِ بِإِذْنِ اللَّهِ  
ذَلِكَ هُوَ الْفَضْلُ الْكَبِيرُ

جَنَّتْ عَدَنْ يَدْخُلُونَهَا سَخْلُونَ  
فِيهَا مِنْ أَسَاوَرَ مِنْ ذَهَبٍ وَلُؤْلُؤًا  
وَلِيَاسِهِمْ فِيهَا حَرِيرٌ

وَقَالُواْ أَحْمَدُ اللَّهُ الَّذِي أَذْهَبَ عَنَّا  
الْحَزَنَ إِنَّ رَبَّنَا الْغَفُورُ شَكُورٌ

الَّذِي أَحْلَنَا دارَ الْمَقَامَةِ مِنْ فَضْلِهِ  
لَا يَمْسِنَا فِيهَا نَصْبٌ وَلَا يَمْسِنَا  
فِيهَا لَغُوبٌ

وَالَّذِينَ كَفَرُواْ لَهُمْ نَارٌ جَهَنَّمُ لَا يُقْضَى  
عَلَيْهِمْ يَمُوتُواْ وَلَا تُخْفَى عَنْهُمْ مَنْ  
عَذَابِهَا كَذَلِكَ تَجْزِي كُلَّ كُفُورٍ

وَهُمْ يَصْطَرِخُونَ فِيهَا رِنَا أَخْرَجَنَا  
نَعْمَلْ صَلِحًا غَيْرَ الَّذِي كَنَا  
نَعْمَلْ أَوْلَمْ نُعْمَرْ كُمْ مَا يَتَذَكَّرُ  
فِيهِ مَنْ تَذَكَّرَ وَجَاءَ كُمْ الْنَّذِيرُ  
فَذُوقُواْ فَمَا لِلظَّالِمِينَ مِنْ نَصِيرٌ

إِنَّ اللَّهَ عَلِمَ غَيْرَ السَّمَوَاتِ  
وَالْأَرْضَ إِنَّهُ عَلِيمٌ بِذَاتِ الصَّدُورِ

هُوَ الَّذِي جَعَلَكُمْ خَلِيفَ فِي  
الْأَرْضِ فَمَنْ كَفَرَ فِيهِ كَفَرَهُ  
وَلَا يَزِيدُ الْكُفَّارُ كُفْرُهُمْ عِنْدَ

“اصطفاء.” In the case of (b) the subject of “اصطفاء” is *exclusive*, either because of the *make-up* or one or more characteristics for such *exclusivity*.

<sup>35</sup> The word “*muqtassid*=” has *several* meanings, but in *this context* Qur'an commentators are *not* in complete agreement as to the *exact* meaning. (1) Some maintain that they are *fulfillers* of their invocation while at sea; (2) others say: they continue to be *steadfast in their obedience* to Allah; (3) and still some others say: outwardly (by their tongues) they maintain their belief in Allah, but at the same time they *hide unbelief*, i.e. they are hypocrites. See **القرطب**. However, linguistically, the word “*muqtassid*=” means he who lives according to his means, i.e. surely not extravagant but closer to frugality or mostly “*economical*.” So, likewise in his worship he tends to be “*economical*.” I believe the “hypocrites” are not among those called “*muqtassid*=” “*مقتصد*,” as in this Ayah, Allah considers the “*muqtassid*=” “*مقتصد*” as among His *ebad* (*bonds-people*) whom He “superlatively and exclusively selected” and *bequeathed them the Book*.

<sup>36</sup> See the Lexicon attached to this Translation for this rather multi meaning word. But one rather important aspect of it is: “**لباس**=the *inner clothing*, which comes in *direct* contact with the *bare skin*. But *figuratively* it means much more, including the “garments.”

<sup>37</sup> There is *hazan=حزن* with *fa'tha* on the ح = *permanent-sadness*; and *huznon=حزن* with *dhammah* on the ح = *sadness of limited duration*. See the Lexicon attached to this Translation for more elaborations.

<sup>38</sup> The word “**كُفُور**,” is *masculine noun*, denying Allah's multiple favors, i.e. he is a *multitudinous unbeliever/ingrate*.

<sup>39</sup> The word “**خلاف**” = *plural* for “**خلاف**” which is a *masculine*; while “**خلافاء**” is the *plural* of “**خليفة**”

their unbelief *enda* (*with/at/by Rule of*) their Lord except an abhorrence and not augment the unbelievers their unbelief except a loss.

40. Let-say [*you<sup>s</sup>*]: have seen you<sup>z</sup> your<sup>n</sup> partners, whom<sup>r</sup> you<sup>z</sup> invoke of lesser than/without Allah; let-show me you<sup>z</sup> what created they<sup>z</sup> of the Earth;<sup>w</sup> or for them a *sherkon* (*partnership with Allah*) in the Heavens;<sup>w</sup> or We gave them a book<sup>x</sup> then they (*are*) on an evidence<sup>w</sup> of it;<sup>x</sup> rather *en (not)* promise the *dha'le-moona* (*injustice-doers*) some of them (*to*) some except beguilement.
41. Verily Allah holds the Heavens<sup>w</sup> and the Earth<sup>w</sup> *an (not) tazola*<sup>40</sup> (*both deviate/cease*); and *la'en* (*indeed if*) *zalata* (*both deviated/ceased*) not holds them both of anyone of after Him; verily He [was] Forbearer *Ghasoran* (*iterative Forgiver*).
42. And *aqsamo* (*they<sup>z</sup> oathed*) by Allah their *jahda* (*ultimate oaths*), *la'en* (*if indeed*) came (*to*) them *na'theeron* (*iterative warner*) surely assuredly<sup>41</sup> they<sup>z</sup> be *ahda* (*more divinely-guided*) than *ehda*<sup>w</sup> (*one w*) (*of*) the *Ummame*<sup>w</sup> (*nations/people*);<sup>w</sup> so *lamma* (*when/whence*) came (*to*) them *na'theeron* (*iterative warner*), not augmented them [*that/he*] except an aversion.
43. *Istekbaran* (*affirmable standing haughtily above submission*) in the Earth<sup>w</sup> and the misdeed's machination; and not *ya'heqo* (*befalls besiegingly*) the machination the misdeed except by its<sup>x</sup> folks;<sup>w</sup> so they<sup>z</sup> do wait except the [*firs*ts'] dispensation;<sup>w</sup> so never [*you<sup>s</sup>*] find for Allah's dispensation<sup>w</sup> a substitution<sup>x</sup> and never [*you<sup>s</sup>*] find for Allah's dispensation a transfer.
44. Have not treaded they<sup>z</sup> in the land<sup>w</sup> then looked they<sup>z</sup> how [was] consequence<sup>w</sup> (*of*) whom<sup>r</sup> of before them; and they<sup>z</sup> were harder than them strength;<sup>w</sup> and was not Allah to enfeeble Him of a thing in the Heavens<sup>w</sup> and nor in the Earth;<sup>w</sup> verily He was Omnipotent, Omnipotent.
45. And had/if Allah *you'aakhetha*<sup>42</sup> (*retributively-punishes*) [*He*] the mankind by what earned they<sup>z</sup> [*He*] (*would have*) not left on its<sup>w</sup> back of a *dabba'ten*<sup>w43</sup> (*she-moving-creature*), [*and*] but [*He*] delays them, to *ajalen*<sup>44</sup> (*term-*

رَبِّهِمْ إِلَّا مَقْتَأً وَلَا يَرِيدُ الْكَفَرِينَ  
كَفَرُهُمْ إِلَّا خَسَارًا

قُلْ أَرَأَيْتَمْ شُرَكَاءَكُمُ الَّذِينَ تَدْعُونَ  
مِنْ دُونِ اللَّهِ أَرْوَفْ مَاذَا حَلَقُوا مِنَ  
الْأَرْضَ أَمْ هُمْ شَرِكٌ فِي السَّمَاوَاتِ  
أَمْ إِذَا نَبَاهُمْ كَتَبَا فَهُمْ عَلَىٰ بَيِّنَاتِ  
مِنْهُ بَلْ إِنْ يَعْدُ الظَّلَمُوْنَ  
بَعْضُهُمْ بَعْصًا إِلَّا غُرُورًا

\* إِنَّ اللَّهَ يُمْسِكُ السَّمَاوَاتِ  
وَالْأَرْضَ أَنْ تَرُولَا وَلِإِنْ زَالَتَا إِنْ  
أَمْسَكُهُمَا مِنْ أَحَدٍ مِنْ بَعْدِهِ  
إِنَّهُ كَانَ حَلِيمًا غَفُورًا

وَأَقْسَمُوا بِاللَّهِ جَهَدَ أَيْمَنِهِمْ  
لِإِنْ جَاءَهُمْ نَذِيرٌ لَيُكَوِّنُ أَهْدَى  
مِنْ إِحْدَى الْأَمَمِ فَلَمَّا جَاءَهُمْ  
نَذِيرٌ مَا زَادُهُمْ إِلَّا ثُفُورًا

أَسْتَكْبَارًا فِي الْأَرْضِ وَمُكْرِرَ السَّيِّئَاتِ  
وَلَا يَحْقِيقُ الْمَكْرُ السَّيِّئُ إِلَّا بِأَهْلِهِ  
فَهَلْ يَنْظُرُونَ إِلَّا سُنْتُ الْأُولَىٰ  
فَلَنْ تَجِدَ لِسُنْتَ اللَّهِ تَبْدِيلًا وَلَنْ  
تَجِدَ لِسُنْتَ اللَّهِ تَحْوِيلًا

أُولَمْ يَسِيرُوا فِي الْأَرْضِ فَيَنْظُرُوا  
كَيْفَ كَانَ عِبْقَةُ الَّذِينَ مِنْ قَبْلِهِمْ  
وَكَانُوا أَشَدَّ مِنْهُمْ قُوَّةً وَمَا كَانَ  
اللَّهُ لِيُعْجِزَهُ مِنْ شَيْءٍ فِي السَّمَاوَاتِ  
وَلَا فِي الْأَرْضِ إِنَّهُ كَانَ عَلَيْمًا  
قَدِيرًا

وَلَوْ يُؤَاخِذَ اللَّهُ النَّاسُ بِمَا  
كَسَبُوا مَا تَرَكَ عَلَىٰ ظَهِيرَهَا  
مِنْ ذَبَابَةٍ وَلَكِنْ يُؤَخِّرُهُمْ إِلَىٰ

<sup>40</sup> The word “زال” could mean *deviate* or *cease to be*. That is to say they all *stay moving within their orbits*.

<sup>41</sup> The word “الل” in “اليكونن” is a *juratory* = “القسم” = “التأكيد” i.e. affirmation, expressed by “assuredly”.

<sup>42</sup> The word “يؤاخذهم” means *retributively-punishes*, certainly *not* “blames,” as what some might *presume*. See in the *Ayah*: “had Allah retributively-punished the people by their injustice, [He] (*would have*) not left over it (*the Earth*) of a she-moving-creature” (S16:61) is a positive proof of this fact, i.e. that “يؤاخذهم” is *retributively-punished*.

<sup>43</sup> For lack of a better term I chose a “she-moving-creature” for “ذابة,” as a simple “she-creature” (alone) will not do, because a “rock” is a “she-creature” but it does not have *apparent motility*.

<sup>44</sup> The word “الأجل” means term-limit, see *اللسان*.

*limit) musamma<sup>45</sup> (that which is known and named); then if came their ajalo (term-limit); then verily Allah [was] by His eba'de (worshippers/ submitters/ slaves) Baseeran(keenly: Seer/Omniscient).*

أَجَلٌ مُّسَمٌ فَإِذَا جَاءَ أَجَلُهُمْ  
فَإِنَّ اللَّهَ كَانَ بِعِبَادِهِ بَصِيرًا



<sup>45</sup> The word “musamma” is *masculine, singular, subjective noun*, meaning *that which is known and named.* +